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SHALL THE THEOLOGICAL CURRICULUM BE MODIFIED, AND HOW ?

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MANY intelligent laymen in the churches have the feeling that the training provided for the students in the theological seminary does not meet the requirement of modern times. These men base their judgment upon what they see in connection with the work of the minister who has been trained in the seminary. Nor is this disaffection restricted to the laity. Ministers who, after receiving this training, have entered upon the work of the ministry, and who ought, therefore, to be competent judges, are frequently those who speak most strongly against the adequacy and the adaptation of the present methods in the seminary. So prevalent is this feeling that students for the ministry often ask the question, "Is there not some way of making preparation other than through the seminary?" And not a few men are securing this preparation by taking graduate courses in the universities; while, on the other hand, some prefer to adopt the so-called short-course plan.

The condition of the churches, both rural and urban, is not upon the whole encouraging. Ministers of the better class are not satisfied to accept the rural churches; and yet these same ministers are not strong enough, or sufficiently prepared, to meet the demands of many of the city churches. The rivalry of denominations has led to the multiplication of churches, and in turn church abandonment in some sections of the country is being substituted for church building. It is not the purpose of this paper to consider the occasion of this condition of things in the churches. At the same time it is probably true that, whatever may be the occasion, the ministry is in some measure responsible, for we are compelled to believe that, with better organization and more efficient administration, this condition of

things would not exist. But now, if the ministers are in any measure responsible, the theological seminary in which they receive their training must bear the brunt of the reproach, for, surely, the ministers are very largely what the theological seminary makes them. Their ideals, their equipment, and their spirit are the product of the seminary.

The model in accordance with which the modern theological seminaries have been organized had its origin a century or more ago; but while the environment of the seminary has utterly changed in this century, the seminary itself has remained practically at a standstill. To say the least, there are to be found in its organization and curriculum many survivals from the oldest times. These survivals are out of harmony with the whole situation as it exists today. These elements, therefore, do not suit the present situation. It is not enough merely to say that they occasion a waste of time and energy. In fact, they do distinct injury to everything with which they come into close relationship, and, what is of greater importance, they take the time and attention which something stronger and better ought to occupy.

Assuming, without further argument, that the curriculum of the seminary should be modified, there would seem to be two general principles in accordance with which such modifications should be made, and these may be considered before presenting a recommendation of specific changes.

Modifications of the curriculum should accord with the assured results of modern psychology and pedagogy, as well as with the demands which have been made apparent by our common experience, so far as this experience relates to the student and the preparation for his work. If this principle were adopted, certain ends would be held in mind:

1. An effort would be made so to adjust the work of the seminary as to render it attractive to the best men. Much has been said about the small number of men in our college classes who enter the ministry. Much more might be said as to the quality of these men, when compared with the men who enter the other professions and occupations. This difficulty, of course, cannot

be charged wholly to the character of the instruction offered in the seminary, since it stands connected also with the profession itself. But actual observation shows that the curriculum of the seminary has something to do with the matter, since many of the better men seem to think that a satisfactory preparation may be secured in some other way.

2. The curriculum must be of such a character as to give the training which is best adapted to the individual taste and capacity of the student. The field of theological study is a broad one. No man can cover all or even a large portion of it. The interest of some men will be aroused more easily in one line of work than in another. Some phases of the work required are very distasteful to many men. To spend time on such work is for these men distinctly wasteful. It is, moreover, injurious to the student. Theological students are supposed to be men of maturity. Beyond a general and comprehensive knowledge of the Scriptures, it is not necessary that all should have the same training. It is important, indeed, that men should be trained along different lines. What is helpful to one man may be injurious to another. In a field characterized by such variety advantage may well be taken of the opportunity which is thus offered.

3. An effort should be made to give the student that particular training which will enable him to grow stronger and stronger in future years. It is an unfortunate fact that a large proportion of men who enter the ministry begin to lose intellectual strength from the moment they leave the seminary. In some cases this probably could not be prevented in any way, but in many cases it is due to the wrong training which the student received while in the seminary. In other words, the seminary is not a place in which men are to learn certain views, or to receive and adopt certain opinions. It is rather a place in which men shall be taught to think. It is unfair that the student, who spends his time and money for a specific thing, should receive in return, not what will prove to be a proper equipment, but instead something, the real nature of which years of pastoral experience may be required to show. In planning the work of the seminary, it should be kept in mind that the student is beginning a work that will continue

many years. Every hour of the curriculum should be arranged with the sole purpose of furnishing that training which will render him more efficient as the years go by. With such training, men will not be compelled to leave the pulpit at the age of forty-five or fifty. They will be stronger at sixty than at thirty-five. Is this the case today?

4. That training is demanded which, upon the whole, will best adapt the individual to his environment. This makes necessary a study of the individual and likewise a study of the environment. It is more important that the instructor should study his student, and it is equally important that the student should study his environment. Failure in most cases is simply inability to adjust one's self to his environment. Education should have for its first aim the establishment of such an adjustment.

But this suggests the second principle in accordance with which such modifications must be made. Modifications of the curriculum should be of such a nature as to meet the demands suggested by the character of the field in which the student is to work—the demands, in other words, which in general concern the present state of society in the midst of which the student finds himself. Here, again, certain conclusions immediately follow:

1. The training of the theological student should be adjusted to the modern democratic situation. Real democracy is not a century old. The atmosphere of the present day is essentially different from the atmosphere of our grandfathers. Even fifty years ago men did not dream of the development which was to come, nor of the results which were to follow the introduction of self-government by the people. The curriculum of the theological seminary, however, has not been modified to meet this new situation. While Christianity is democratic through and through, the church, to a large extent, has antagonized the democratic spirit. The masses are out of sympathy with the church, because they confound the church and Christianity, ascribing to the latter the aristocratic attitude of the former. If the theological student is to do his work in a democratic atmosphere, he must be filled with the democratic spirit and must learn to employ demo-

cratic methods. This is not the spirit, and these are not the methods, of the ordinary theological seminary. And unless this spirit is permitted to control the work and methods of the seminary, the minister will find the opportunities for his work reduced in number and in character.

2. Changes should be made which will bring the work of the theological student into touch with the modern spirit of science. The great majority of students who enter the theological seminary have but a slight knowledge of science, if they have any. They have come in large measure from the smaller denominational colleges, few of which have any equipment adapted to teaching science. Here, indeed, a real difficulty presents itself. If a prospective theological student is sent to a state institution, or to one of the larger universities in which he would learn directly and definitely this scientific spirit, he is in danger of being drawn away from his purpose to preach. If, on the other hand, he goes to a small denominational college, he fails to secure any adequate preparation in science or psychology. It is true, moreover, that theological students in general are devoid of the scientific sense. They have little or no sympathy with scientific work. They utterly lack that point of view which will enable them to bring themselves into relationship with that greatest factor in modern civilization, popularly called science. The man who has not had training in science cannot speak effectively on any subject, least of all the subject of religion, to men who have had such training. We should be surprised, not at the small number of scientists who maintain their church connections, but rather at the comparatively large number who retain such connection in spite of the pulpit ministrations to which they are compelled to listen.

3. Some adjustment must be found by which the curriculum will meet the demands that are made by the present peculiar social conditions. Reference has already been made to the inability of the ordinary preacher to make an impression on the lower classes. The evidence would seem to be quite conclusive that he is equally unable to influence the higher classes. The country is full of men who have become wealthy. The number of wealthy men

increases every decade. It is democracy itself that has made possible this large number of wealthy men. The most interesting problem, perhaps, that confronts the future democracy is the question: How will she adjust herself to men of wealth, or them to her? Meanwhile, what is the attitude of the church toward this growing class of influential men? How shall men be prepared who shall be able to work out this difficult problem? For it is the problem of the church as well as the problem of democracy. Something is being done in sociological lines to train men to exercise influence among the working classes. Nothing has yet been proposed to provide a training which will enable the ministry to do successful work among the richer classes.

Before making specific recommendations of modification, I may be permitted to offer certain general criticisms upon the present curriculum. For the sake of convenience, these may be divided into groups.

The first group will include criticisms relating to points of a more or less external character:

1. The present scope of the theological curriculum includes practical preparation for only one kind of Christian work; namely, preaching. A hundred years ago this was sufficient, but in these modern times a great change has come. Many phases of the religious work of our times are conducted by those who are not preachers. Lay workers in different lines are numerous, and the church must assume the responsibility for the special preparation of these men and women, as well as for that of preachers. If one were to calculate the number of those whose lives are given to Christian work of one kind and another, in which they find the means of their subsistence, the number would, perhaps, exceed that of the preachers. Only here and there is preparation made for the training of these workers, and this preparation is in many cases of a distinctly inferior character. Why should not the curriculum of the theological seminary be broadened sufficiently to include this larger and modern work?

2. There seems to be good evidence for the statement that the present training of the theological seminary too frequently cultivates on the part of the students a narrow and exclusive

spirit. It could not be otherwise in the case of institutions located in country towns, and isolated from the various activities of human life. In so far as the seminary follows the policy of the mediæval monastery, in so far does it cultivate a narrow and exclusive spirit. In so far as the seminary accepts students who have not already received a broad education in letters and science, it cultivates such a spirit; and in so far as its own curriculum includes only theological subjects, it cultivates this spirit. The great majority of American seminaries are located in out-of-the-way places, and are not in touch with modern life. It is almost impossible that the average student educated in these institutions should have a broad and generous spirit. There are some men, of course, who, in their very nature, transcend all limits imposed by narrowness in education, but these are the exception, and are comparatively few.

3. The arrangements of many seminaries not only encourage, but compel, the student to preach constantly during the first years of his theological course. In the seminaries of some denominations preaching is not allowed in the first year. This should be the regulation in every seminary. The contention is made that such preaching is practice of the most valuable character in the work which is to be the life-work of the student. The truth is that in most cases student-preaching in the first and second years of the theological course is an evil. To this evil may be traced the bad habits which many preachers exhibit in their later ministry. The student who does the work of the class-room during the week is not in fit condition to preach regularly on the Sabbath. Every sermon preached in these circumstances injures him. The habit of slovenliness is inevitably acquired, and when once acquired this habit may not be corrected by the limited instruction given him in the later years of his course. The urgency which drives young men into the pulpit is a weapon of the evil one to counteract, so far as possible, the good which would otherwise be accomplished. The seminary, instead of encouraging or compelling this student-preaching, should forbid it; and, except incidentally, students should preach only when provision has been made for careful

and severe criticism of the manner and method of preaching adopted.

4. The usual practice in theological seminaries of providing free tuition and rooms, and of furnishing financial aid indiscriminately to all who may apply for the same, is greatly to be deprecated. This practice, like many others of the church, is a survival of mediævalism, and is not consistent with the spirit of our modern democracy. In answer to this proposition one may not present the analogy, so often cited, of the military schools and naval academies of the government. These are not parallel. It is true that men of the highest type have been produced in connection with the system in vogue, but they were produced in spite of the system, not because of it. In general, the beneficiary system, as it is administered, degrades the student. This is the testimony of hundreds and thousands who have worked under it. It places the theological student upon a distinctly lower plane than that occupied by the law or medical student. It cultivates in the very beginning of his life a principle which in too many cases is applied throughout life. Nothing is more noticeable, or more despicable, than the utter lack of independence exhibited by a great proportion of the ministerial class. In other words, this system encourages and cherishes a habit of life which soon becomes permanent. This habit, while possibly consistent with the methods of life one hundred years and more ago, does not fit into the modern conceptions of life as they have been worked out in the spirit of democracy.

The second group of criticisms will include those which relate to special subjects of study of the curriculum.

1. Reference has already been made to the lack of a sufficient amount of laboratory work in science in the training of the ordinary theological student; but how, it is asked, may this lack be supplied? The theological seminary is not responsible for it. This work is college work, and should be completed before the student enters the seminary. There is truth in this statement, but it must not be forgotten that the colleges in which the majority of students preparing for the ministry are trained devote their attention almost exclusively to the humanities, and

are, for the most part, lacking in adequate equipment for the teaching of science. The larger institutions, in which science is taught with satisfactory methods, do not send any considerable proportion of their graduates into the ministry. The question is, therefore, one which must be considered from the point of view of the theological curriculum. A specific amount of laboratory work in science is in our day as necessary for the prospective theological student as a knowledge of Greek, and if the college does not furnish the student this equipment, the seminary must take the necessary steps to provide it. We may not forget that in many theological seminaries of England and Scotland, which are, perhaps, more like theological colleges, chairs of science are established. It was such a chair that Henry Drummond occupied in the Free Church College in Glasgow. The greatest enemy with which Christianity is called to contend is the materialism which has grown up in these days of modern science. No man is fitted to represent Christianity in this contest who has not for himself mastered the methods and the spirit of modern scientific workers.

2. The student is almost as deficient in a right understanding of modern psychology as in that of science. The instruction in psychology provided in the smaller institutions from which candidates for the ministry come in largest numbers is of the same character as the instruction provided in science. The work, for the most part, is that which was being done fifty years ago. What may be called modern psychology is as yet largely unknown.

This statement applies likewise to the principles of pedagogy, a subject which, in its recent application, is of vital interest to the minister. Child study is as directly connected with the work of the minister as with that of the teacher, for it is in the transition age, from twelve to eighteen, that the work of the church must be done.

3. There has been much talk about the study of the English Bible in the theological seminary. A compilation of the facts, however, shows that a comparatively small amount of work in the English Bible is being undertaken. The old-fashioned habit

of Bible study in the home has largely been given up. The amount of real knowledge of the Bible gained in the Sunday school, even in a long course of years, is practically nothing. The college student is so occupied with other work, and the provision for Bible study within his reach is so inadequate, in most cases, that he finishes his course without any definite advance in this department. The theological seminaries are sending men into the ministry who have no proper knowledge of the growth and development of biblical thought, and who even lack familiarity with the most common material of the biblical books. The time of the student is devoted either to the more mechanical work of learning a new language, or the peculiarities of a new dialect, or to the so-called exhaustive exegesis of a few chapters. Of the great movements of national life, of the contemporaneous history, of the social development, of the gradual growth of religious thought, he remains largely ignorant. Here, most of all, the curriculum needs modification.

4. About one-fifth of the time of the average theological student is devoted to the study of the Hebrew language. This study is compulsory, and the great majority of the students would otherwise omit it. After the freedom ordinarily given in the later years of college work, the compulsory language work is in most cases distasteful. Only work enough is done by the student to enable him to receive credit for the course. The time thus spent proves to be wasteful and injurious. It would be far better, in the case of some students at least, that this time should be given to the study of the English Bible. Only one or two institutions in the country have had the courage to make Hebrew an elective. The requirement of Hebrew has worked incalculable injury to the morale of many students. The study of the Hebrew language should be made elective. The result of this modification would be twofold. Those men who have reached a mature age, and are by nature really unfitted to master the details of a new language, might devote their time to something which would bring them greater advantage. But besides this, those who elect the study of Hebrew would approach the subject from another point of view. It would be a voluntary study, and their attitude

of mind would be entirely different. Still further, an obligation will rest upon the instructor in Hebrew to make the subject as interesting as it may be made, in order to attract students to its study. As the matter stands today, the Hebrew instructor need not disturb himself, for the students are compelled to attend his classes. He does not, therefore, have the incentive to throw into the subject that vitality and energy which are needed to make it interesting and profitable. No greater farce may be found in any field of educational work than that which is involved in the teaching and study of the Hebrew language in many theological seminaries. It may be suggested that to make Hebrew an elective is to lower the standard of theological education. Those who know the facts connected with the study of Hebrew by theological students will not make this claim. It is certainly desirable that every man who preaches from the sacred Scriptures should be able to read them in the original, but this is only one of many desirable things on the part of the preacher. If he may not attain all of these, some must be omitted.

5. A most fertile field for occupation in the training of the ministerial student is that of English literature. It may fairly be questioned whether a mastery, so far as possible, of this field may not be reckoned as second in importance only to the mastery of the sacred Scriptures. The great writers have expressed in tangible form the common feelings of the soul of humanity, and this expression always meets direct response when again brought into touch with the soul from which it originally proceeded. Surely the student preparing for the ministry does not understand the unlimited power of this mighty weapon, or he would train himself to make use of it more frequently and with greater skill. In this particular, as in that of science, and in that of psychology and pedagogy, the ordinary college is confessedly weak, while, in fact, it would hardly be going too far to assert that every minister should be a specialist in English literature. Much of the technique of a theological education could be put aside to advantage, if the time thus gained could be occupied by work in English literature.

6. If the theological student lacks living familiarity with

the great works of literature, he is even weaker, in general, in his ability to express himself in strong and forcible English. It is notorious that our college education in the past has been unsuccessful in its effort, where, indeed, effort has been made, to teach students the use of English. Even the common principles of expression are unknown to many of those who present themselves for admission to the seminary. In these last years a few institutions, realizing that this, after all, is the greatest result to be sought in education, have given diligent attention to this matter, but it will be many years before the results accomplished in the average college will be noticeable. Meanwhile it will devolve upon the seminary to make ample provision for training men in English expression. From the first day, theme work, as it is called, should be carried on, and, if necessary, much of the distinctly theological part of seminary work should be omitted, in order that the student may have an opportunity to make himself skilful in the use of the English language. The department of homiletics cannot be expected to do this work, for it really lies outside the particular field of that department. A special chair for instruction in the English language should be a part of the curriculum of every well-organized theological seminary.

In the third group we may include suggestions which bear upon the general scope of the seminary. This has been alluded to above. These suggestions might all be covered in a plea for a curriculum which would encourage specialism in the ministry, as opposed to the present curriculum, which requires the same work of every man.

1. Some men are intended by nature to preach. They may be scholarly, but they can never become scholars. They may possess a social temperament, but the work of the pastorate is not natural to them. They have, however, the ability to impress an audience with a truth which has taken possession of their own heart. Such men should be encouraged to preach rather than to do the kind of work which nature never intended they should do. A special training should be arranged for them which would enable them to become strong preachers. This training would,

of course, be in large measure the usual curriculum, but some subjects of the usual curriculum should be omitted, and other subjects substituted, in order that the student in this particular case might be enabled to cultivate the talent with which he has been endowed.

2. Other men, however, who exhibit a different attitude of mind, and possess a different temperament, should be advised to select their subjects for study in a line which would train them specially for pastoral work, or general Christian work. The churches will some time learn that one man, whatever may be his ability, cannot meet all the demands of modern times. Then, perhaps, they will readjust their organization in such a way as to make it possible for two or three men of different kinds of ability to be associated together in the same field. Only one minister in a thousand may be equally strong in the pulpit and in the pastoral work, and the effort of that man to do both results not infrequently in practical suicide. Many churches are today losing ground because they have placed in the pulpit a pastor who cannot preach. Other churches are losing ground because they have a preacher in the pulpit who cannot or will not do the necessary pastoral work. This pastoral training should be something very different from the training needed for the preacher.

3. Many men enter the theological seminary with the purpose of preaching who find, after a period of study, that God intended them for teachers rather than preachers. These desire to consecrate themselves to the work of the church. The calling of the Christian teacher, whatever may be the subject taught, is hardly less responsible, and hardly less important, than that of the preacher. Provision should be made in the seminary by which such men, while grounded in the teachings of Christianity, shall find it possible also to devote themselves to some special field of study, for the sake of the church. It would be a great advantage to all our institutions of higher learning if a larger number of the men engaged in teaching were controlled in life and thought by the spirit of consecration to the church. There was a time when only ministers were appointed to professorships

in colleges. The time has come when, outside of the theological seminary, the minister is hardly eligible for the professor's chair. The highest ideal will be realized when men whose lives have been consecrated to the service of the Master shall, as a part of that service, prepare themselves to teach in the various subjects which form the curriculum of the college and the university. Meanwhile chairs of biblical literature are multiplying in the colleges, and opportunities to do really strong work in connection with Bible classes are rapidly increasing. It is no longer an entirely anomalous thing for a Bible teacher to receive compensation for his services.

4. In these modern days the administration of church affairs has come to assume great importance. Men who are interested in affairs should be encouraged to enter upon a service for the church. To this end men of an administrative turn of mind, who, for one reason or another, find their way to the seminary, should be encouraged to give a fair proportion of their time to courses of instruction arranged especially with administration as the end in mind. The concerns of the church are increasing in number and in magnitude. These must be cared for by men specially trained for the work. The difficulty with which executive positions are filled in college and church work is due to the fact that no special provision has yet been made for the preparation of those who might wish to undertake such work. Twenty-five years ago it was never suggested that a man should prepare himself to be a professor in college. Today the graduate courses in various universities are organized for those who publicly announce their purpose to do professorial work in college lines. Twenty years from now young men will announce from the beginning their purpose to prepare themselves for college and university presidencies and for the secretaryships of our great missionary societies, and will undertake long years of training especially adapted for such work.

5. The musical work of modern church life is becoming more and more emphasized. The men who conduct this work should be men who have had a theological training. This training might have included also a special training in church music.

Men who have a gift for musical work should be encouraged to make special preparation which would fit them for this class of service, and the seminary should require such training as an important part of its work.

6. The idea of the medical missionary is an idea which should be applied to home work as well as to foreign work. Many a Christian man could do more service for the church by acquiring medical knowledge and making use of it than by giving his time to the study of Hebrew. It is, of course, true that the theological seminary cannot easily offer special work in medicine, but it would be easy, by coöperation with a neighboring medical school, to arrange a curriculum in such a manner that a student whose interest is especially strong in this direction might secure the necessary part of the theological education, and in connection with it the medical training.

To put the whole matter in a single proposition: The day has come for a broadening of the meaning of the word minister, and for the cultivation of specialism in the ministry, as well as in medicine, in law, and in teaching. In the village and small town a single man can do all the work in the Christian ministry, as well as in medicine and in law. There is evidently no room here for the specialist in any field. But in the small cities, as well as in the large cities, the time has come when specialism in the ministry is as necessary as specialism in any other profession. The ministry stands today in this respect where law and medicine stood twenty-five years ago. The conservatism of the churches explains this holding back, and the fact that the profession of the ministry has not developed, as other professions have developed, under the influence of the democratic sentiment, explains why the stronger and brighter men who come from our churches ignore the ministry, and choose another profession.

The fourth group of suggestions will have to do with methods of instruction employed in the seminary.

1. The elective system should characterize the theological curriculum as it now characterizes that of other departments of education. Not more than one-third to one-half of the curriculum should be common to all students. To divide the time of

the theological student equally between four or five or six departments is, from the pedagogical point of view, absurd. The elective system is necessary, first of all, in order to give the student an opportunity to pursue those studies in which he is most interested. The theological field is very wide, including linguistic and philological work ; historical and sociological work ; philosophical and pedagogical work ; rhetorical and literary work. No man can have the same degree of interest in all these fields of study. In one or another he can excel ; opportunity should therefore be given him to select that in which he can do his best work. But further, the elective system is necessary in order that the student may be able, in some special subject, to do a sufficient amount of work to enable him to cultivate the student habit. We are accustomed to speak of the loss, on the part of ministers, of the student habit. In most instances we should rather speak of the lack of such a habit, for in these cases the habit was never gained. The present theological curriculum compels superficiality. When under obligation to do a given amount of work, in a given number of departments, the student is not permitted to gain that deeper knowledge of any subject which will enable him to become a student of this subject in the truest sense. It is for this reason that so many men cease to be even superficial students when they leave the seminary.

2. The general distribution of departments in the seminary is, for the most part, artificial. The students work in these departments without a realization of the fact that they are artificial. In other words, they fail to correlate their work. They are surprised to learn that the problems which confront them in church history or in systematic theology are, after all, the same problems which they were called upon to consider in the field of the Old Testament. Modern experience shows that the best work is accomplished when single problems are taken up by the student and followed, wherever they may lead, into this or that department. A curriculum should be so arranged that the great and fundamental subjects (for example, the atonement, the incarnation, the future life) might be taken up historically and systematically, a period being given to the idea as it is

presented in the old religions, another period to the consideration of the same subject in the Old Testament, another in the New Testament, another in the progress of ecclesiastical history, and still another to its systematic formulation from the point of view of modern philosophy. To put this suggestion in another form, the time has come for the comparative method to be introduced into theological work, as well as into the many other fields of thought in which it has already found a place.

3. The so-called seminar method should be more widely adopted. It is difficult to define this method. The central element in it, however, is to encourage the student to enter upon a personal investigation of certain subjects for himself. The lecture method is, for the most part, unsatisfactory. This is even more true of the text-book method. In special cases, to be sure, these methods must still be employed, but the exclusive use of either or both will fail to give the student the training of which he will stand most in need when as an independent student he is compelled to face the problems of his work. There are few subjects in the theological curriculum which do not lend themselves to this method. The results obtained must be more valuable than those which come in any other way, because they have been reached by the student himself. When there exists a curriculum that requires so much ground to be covered in every subject within a specified time, the seminar method is clearly impracticable. For this reason, if for no other, election should be introduced.

4. The environment of the theological seminary includes much material which would serve the same purpose for the theological student as is served by the hospital to the medical student, or by the law courts to the law student. For lack of a better phrase, we might suggest "theological clinics." This material is not limited to the work of visiting the slums, but includes also the study of the work of particular preachers, in the pulpit and in church work, the study of educational methods, the study of church organization, as illustrated on every side. This clinical or laboratory method is already a feature of the work of seminaries in large cities. The fact is, the theological

seminary in any other place than in the large city is as much handicapped in many features of its work as the hospital would be in the same situation. But even in the larger cities this part of the work has scarcely been touched. The field is boundless, and while, on the one hand, there is danger of throwing away valuable time in fruitless search for information and experience, under wise guidance this danger may be reduced to a minimum. Without its clinics a medical school would be a school for the study of certain facts of science; it would not be a training school for physicians. Without its clinics the theological school is a school for the study of language and history and philosophy, and is not a place for the training of preachers or Christian workers.

5. The theological curriculum should include a certain time set apart for work in a church under the direction of a pastor, the pastor during this period serving as the instructor of the student. The time spent should be long enough to give the student a real experience of practical church work. It should not be less than three months, or one-ninth of the whole time given to the preparation. In no other way may actual experience be gained so easily, and in this way the inevitable mistakes of the first years of the pastorate would be largely avoided. This would be a revival of the old-fashioned method employed before the organization of the theological seminary. This old-fashioned method had some advantages over modern methods, and deserves to be reinstated, at least during a portion of the period of preparation. Just as every law student should spend a portion of his time in a law office, and every medical student in a hospital, so the student for the ministry should spend a portion of his time in actual touch with real church work, under the guidance of the leader. It is true that ministers might not be willing to accept this responsibility in addition to their regular work, but it may be suggested that arrangements could be made by which the minister should receive compensation, of more than one kind, in return for this service granted the seminary.

6. Reference has been made more than once to the means by which the student should come into direct contact with prac-

tical life. For this reason it has been suggested that the best place for the location of the seminary is in the city. Essential as this is, it remains true that the student whose life-work is to be that of spreading Christianity needs, as his Master before him needed, opportunity for seasons of prayer and meditation. These seasons, moreover, should be sometimes long continued, extending, it may be, over days, and possibly weeks. The curriculum of work intended to prepare a man to preach the gospel of Jesus Christ should include provision for retirement from the world of groups of men, selected with great care, under the leadership of a congenial personality ; a retirement during which effort should be made to separate the mind and soul from contact with the outer world and to bring them into closest touch with God himself. It is not enough to say that one should always be in a prayerful mood. It is not enough to say that God is in the world, and that contact with the world is therefore contact with God. We are human, and therefore weak, and we need at times to take advantage of impulses and circumstances which will cultivate within us the calm, peaceful spirit of meditation, the strong and urgent spirit of longing for a higher inspiration, the exalting and ennobling spirit which comes from communion with God. A season of such life, away from the cares and distractions of ordinary living, in which glimpses, perhaps, may be gained of a higher spiritual life, would seem to be an important element in the training of him who is to guide others into that higher life.

Even at the risk of repetition, I desire to present by way of summary a few specific recommendations for the improvement of the theological curriculum. These suggestions are intended to embody in the main the points indicated above. It is recommended :

1. That an opportunity be given to those who may so desire to spend four years in the seminary instead of three, and that the stronger men be encouraged to take the longer period. It is understood, of course, that the work is arranged for students who have taken a college degree. It would scarcely be wise to require four years' preparation of all men.

2. That the work of the first year be prescribed and be carried on in common by all students, whatever may be their special predilection. This work should include :

a) A general course covering the field of Old Testament history, literature, and theology ; a general course covering the field of New Testament history, literature, and theology ; a course giving in outline a survey of the field of ecclesiastical history, and a course giving in outline the ground to be covered in systematic theology. These courses should be introductory or general in their character, and, if restricted to three or four hours a week, may be presented fairly well in a year of thirty-six weeks. In the conduct of this course the lecture method and text-book method should prevail. There would be no place in this work for the seminar method.

b) One or two lectures a week throughout the year in sociology, the aim and purpose of which should be to present to the student as forcibly as possible the more important characteristics of the special environment in which he is to take a place.

c) Regular theme work for the cultivation of proper expression. This work, while under the direction of a specially appointed instructor, should be conducted in close connection with the general courses of instruction indicated above. A certain number of brief papers should be prepared by the student during the year, each of which should be thoroughly criticised from the point of view of the English as well as that of the contents.

3. That immediately upon finishing the general courses in Old Testament, New Testament, church history, and systematic theology, the student be expected to make choice of certain fields of work and of special subjects in these fields, and that after this choice has been made the details be worked out under the direction of the professor in whose department he shall undertake to do his particular work. It is understood that, as soon as the prescribed curriculum is abandoned, the student will need the special counsel of an adviser.

4. That at this point the students be allowed to group themselves according to the work which they propose to do. In this

way there will come to be a group of those who perhaps are planning to preach or teach; another group of those who desire to become pastors, administrators, or general workers; a third group for musical workers; and a fourth, if necessary, for medical workers.

5. That in each case the student be expected to select a particular department in which he shall do his principal work. This will be one of the six departments ordinarily organized in connection with a divinity school; namely, Old Testament, New Testament, church history, systematic theology, sociology, homiletics. It will be to his advantage also to select a second department in which he shall do secondary work.

6. That the study of Hebrew be required of those only who make the Old or New Testament the principal subject, and that a knowledge of Greek be required of those only who are to be preachers or teachers.

7. That every student who is preparing to teach or preach be encouraged to give a liberal portion of his time to work in natural science, psychology, and English literature, unless in his college course he has made such progress in these subjects as would warrant his omission of them at this stage of his work.

8. That in the group made up of those who are to be pastors, administrators, and general workers, the English Bible be made the principal subject, and that the secondary subjects be psychology, pedagogy, and sociology. Of these, neither Hebrew nor Greek should be required.

9. That for musical and medical workers courses be laid out along lines of special adaptation, an effort being made to correlate the work of the seminary with that of some special institutions in which music and medicine are the sole subjects of study.

10. That to as large an extent as possible the work of the student be directed to the study and investigation of great problems.

11. That "clinics" be organized in connection with various departments of the seminary; for example, in Sunday-school work, with the biblical and pedagogical departments; in visita-

tion work, with the sociological department; in preaching and church administration, with the department of homiletics.

12. That a certain number of weeks be set aside in the course of each student during which he shall work under the direction of a pastor in active service, the results of this work to be formulated by the student, criticised by the pastor, and reported to the faculty of the seminary.

13. That arrangements be provided whereby students in small groups, with an instructor of their own choice, may be enabled to retire from the active work of the institution, and live together in quiet and solitude for special seasons.

14. That, in so far as possible, the theological curriculum be organized in connection with a university, in order that the facilities afforded by the university may be at the service of the student, and his individualism thereby be given opportunity to develop; and in order, further, that there may be gained the greater breadth which is secured by mingling with men who have other points of view. To this same end intermigration between theological seminaries of the same denomination and of different denominations should be encouraged.

15. That in all cases tuition fees be charged, and that all money to be used for the aid of students be distributed in the form of scholarships on the plan adopted in colleges and universities, in return for which the student shall render actual service of one kind or another to the seminary.

16. That, inasmuch as each seminary cannot make provision for all the specialties in Christian work, an agreement be reached among seminaries located in a given district in accordance with which the students of all the institutions in that district who wish to work in a given specialty be advised to go to the seminary in which this specialty may be cultivated.

17. That the scope of the theological seminary be broadened, and if necessary the name be changed in order that it may include instruction for Christian workers of all classes.